

# JUVENILE INSTRUCTOR

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No. 16.

AUGUST 15, 1898.

Vol. XXXIII.

HOLINESS  
TO THE  
LORD

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YOUNG •

GEORGE Q.  
CANNON  
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SALT LAKE  
CITY  
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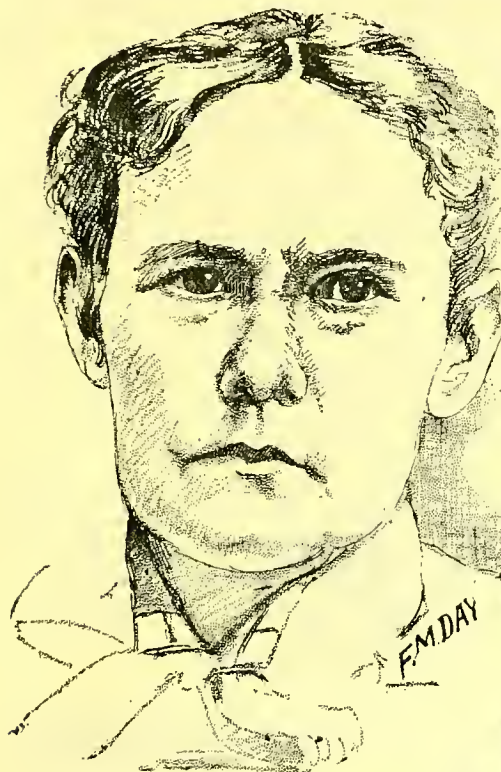
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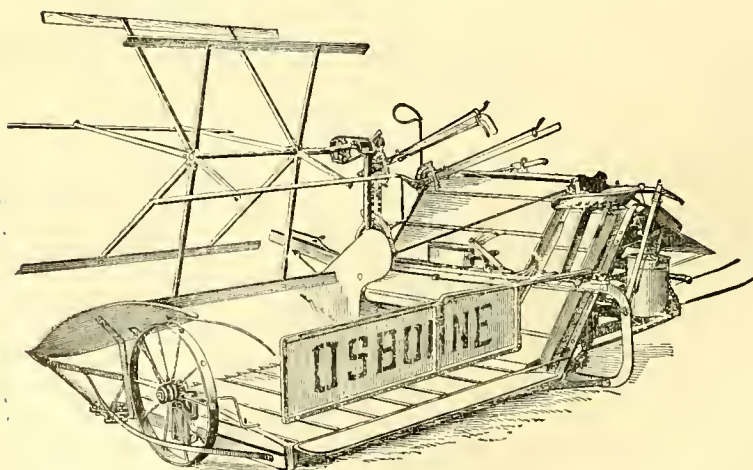
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# THE JUVENILE INSTRUCTOR.

Organ for YOUNG LATTER DAY SAINTS.

VOL. XXXIII.

SALT LAKE CITY, AUGUST 15, 1898.

No. 16.

## IN THE LAND OF THE CZAR.

XVI.

(CONTINUED FROM PAGE 525.)

ON the whole it would appear that St. Petersburg is not the most desirable place for residence. The difficulties of founding, building and populating the city, and the incessant need of repairs to counteract the destructive effects of the severe climate have been already noted; but there are other dangers and these of a violent order, which at short intervals menace the city with the prospect of speedy destruction. Of such inundation from the rising of the waters in the gulf, and the formation of ice packs during the spring months are most dreaded. No street in the city is more than fifteen feet above the average water level, and a very slight rise is consequently to be feared. Add to this the fact, that considerable elevations are common, and the seriousness of the situation is at once plain.

There is a tradition current in Russia, that Peter the Great was fully aware of these threatening conditions, while the city was in process of erection. It is said that after the foundation of a considerable part of the new capital had been laid, he observed on one of the islands in the marsh a tree, on the trunk of which, near the upper part, a ring had been cut. Enquiring

of a peasant as to the meaning of the ring, he was told that it marked the height of a flood, which had occurred but a few years before that time. The czar was enraged at the thought of an added discouragement to his work, the result of which would be to cause more trouble with the unwilling serfs who at best did his bidding



STATUE OF PETER THE GREAT, ST PETERSBURG.

with reluctance, and he cut down the tree with his own hand. It is said that during the life of the determined founder of St. Petersburg, the river feared to incur his displeasure; certain it is, if the records be true, that no serious inundation oc-



curred while Peter lived at the capital, and that immediately after his death, a terribly destructive flood was experienced, and others followed in rapid succession.

During these frequent inundations, it is not unusual for a very large part of the city to be under water, and the loss of life on several occasions has been appalling. The latest disaster of the kind, which however was less destructive than the average, was reported in November last. According to the telegraphic dispatches seventeen hundred persons were rendered homeless, many bridges were swept away, the suburban islands, and portions of the city proper were flooded, and for a time a repetition of the most serious effects of former inundations was feared, when, by a providential abating of the gale, the danger passed.

The immediate cause of these heavy floods appears to lie in a particular configuration of the gulf shores and the prevalence of strong winds from the West. The gulf narrows rapidly toward the east; it has been compared to a funnel with the apex at the mouth of the Neva; the westerly winds tend to drive back the water and heap it in the narrow passage; while the shores being low, offer no effective barrier to the flood. So great is the danger that extraordinary precautions are taken to prepare for such a catastrophe; watchmen are kept by day and night upon the towers of observation, nominally called fire towers, though dangers of inundation are more generally feared than are those of conflagration. When the water reaches a certain height, alarm guns are fired at stated intervals, and the frequency of the volleys, indicates the imminence of the danger; thus instead of hourly shots, reports are heard every fifteen minutes, and if the danger continues to increase

minute guns call to their post all who are able to render assistance.

With the spring, the ice breaks up, and the channel is filled with enormous blocks, floating slowly gulf-ward; if any obstruction be encountered, a pack is likely to form; then the ice rapidly piles up, and may be forced out of the channel, destroying buildings even at considerable distances from the shore, while the ice dam diverts the water, and so adds to the terror of the occasion by causing floods. It is on account of these impending dangers, that most of the bridges are built on floating pontoons, so as to be easily taken apart for removal as already described.

As winter approaches, ice forms very rapidly in the Neva; the conditions are particularly favorable for the production of anchor ice, that is, ice which at first appears at the bottom of the water, coating every submerged object. The ice coat thickens, until the mass acquires sufficient buoyancy to rise, often thus bringing to the surface large stones and other loose bodies. The presence of this ice at the surface hastens the congelation of the upper layers of water, and within a very few hours the change from a running stream to an ice-filled channel is complete; boats become entirely useless, but even the heaviest traffic between the banks may be carried on by means of sleds.

But it is time for us to turn our attention to some of the interesting features and objects within the city. With such a variety of imposing structures, and great institutions as St. Petersburg presents, we can at best have space for the mention of but few. The foreign visitor will admire the general plan upon which the city has been laid out: the wide and well kept principal streets will appeal to his notice as will also



the contrast between these and the narrow, poorly paved minor thoroughfares. He will find many monuments to the memories of warriors and departed rulers, good and bad, and but few erected to the honor of victors in the arts of peace. In the parks, on the streets, and even within cathedral precincts, he reads the declaration that Russia is a nation whose chief prestige lies in war, and that her strength is that of might.

Our first picture is a good photograph of the famous statue of Peter the Great. This is the creation of a French artist, Falconet; it ranks among the best equestrian statues in the world. It is of colossal dimensions, and yet the harmony of proportion appears to be perfect. The mighty monarch is represented astride a war-horse, galloping up a mountain side with precipices on either side and in front, the charger rearing on the very brink of the rock. The statue is of metal, and is entirely self-poised. To insure its stability, the forward parts are of thin bronze, while the rear portions are cast solid; it is said that the hind quarters of the horse, and the tail, contain ten thousand pounds of metal. A large serpent is shown writhing under the crushing tread of the powerful steed.\*

\*A careful observer of this remarkable statue has written: "It is said that Falconet, the French artist who executed this great work, was aided in his inspirations by a Russian officer, the boldest horseman of his time, who daily rode up to the edge of a high artificial mound the wildest Arabian of Count Orloff's stud, where he suddenly halted him with his fore legs pawing the air over the abyss below. The head was modeled by Marie Callot. The emperor's face is turned toward the Neva, his hand outstretched as if he would grasp land and water. This attitude was bold, and to the purpose; it is therefore inconceivable why the artist did not rest contented

The serpent however is not seen on the side from which this photograph here presented was taken.

The pedestal was originally a single block of Finland granite, and weighed in its present condition fifteen hundred tons. It is probably an erratic boulder which once rode on the back of a huge glacier from the far north to the spot at which it was found in southern Finland. On the side of the base, this inscription appears in Russ and Latin: *Petrou Pervomou, Ekaterina Vtoraia.*—"Petro Primo, Catherina Secunda,"—1782.

The following story is told at St. Petersburg in a good-natured way, and is regarded as an excellent joke on the hero of the occasion, and incidentally on the nationality which he represented. Several Americans in that city becoming exhilarated through a too liberal indulgence in Russian vodka, gave themselves up to boisterous fun. One of the crowd climbed up the pedestal of Peter's statue, and mounted the horse behind the czar. Of course such an indignity could not be tolerated, so the offender was promptly arrested and imprisoned. After a trial he was sentenced to pay a very heavy fine; and, astounded at the amount demanded, he ventured to remonstrate. The judge declined to reduce the fine, and said: "If you ride with great people, you must pay great people's prices."

Near the great statue just described, and occupying the place of honor in the square, stands the chief of St.

with it, instead of adding to the idea of power and possession which his attitude gave, the subduing a serpent which the czar finds on a rock and which is trodden under his horse's foot; the charm of a great work of art is sinned against by this destruction of unity of action and idea. The spring of the horse, the carriage of the rider, and his well-chosen Russian costume are, however, admirable."

Petersburg churches, St. Isaac's Cathedral. It is architecturally plain, almost devoid of external ornament, except for bas-relief figures over the entrances, and a few corner statues; yet it is very imposing. The designer has depended for architectural effect on the proportions of the building. It is said that the driving of piles in the swampy soil to form a base for the foundation cost a full million of dollars. The plan of the church like that of all the Greek Catholic edifices in Russia, is that of the Greek cross. The sides being



ST. ISAAC'S CATHEDRAL, ST. PETERSBURG.

equal, each of the four faces may with propriety be called a front. I visited the church on several occasions, once on a Sabbath morning while the chief service was in progress; it was then thronged with worshipers, every recess in its gloomy depths being filled. All were standing, or, at certain stages of the service kneeling, on the stone floor, for here as in less pretentious churches, no seats are provided. The service was read in the Slavonic tongue, a language, which, while not in common use, is so closely related to the Russ, as to be

partly intelligible even to the uneducated Russians. No sermon was delivered nor was there any variation from the printed ritual.

A formal reading of prayers, with an accompaniment of singing and chanting, constitutes the established order of worship, from which even slight departures are but rarely permitted.

Before the erection of St. Isaac's, the first rank among the churches of the city was held by the Cathedral of one Lady of Kazan. This is built in imitation of the great St. Peter's at Rome, and while of vast dimensions, it is rather a small and consequently a poor copy of its magnificent prototype. Within there is a display of the trophies of battle; flags tattered, powder-burned, and blood-stained; keys of captured fortresses and subjugated cities; one wonders when in such a place whether he is really in a house of prayer, dedicated to Him who taught peace and good will, or in the presence of a shrine belonging to the god of slaughter. On entering this church one is impressed by the imposing exhibit of precious metals and jewels. On every side gold, silver, and gems are displayed with lavish abundance. There are two ponderous doors of solid silver, forming the ikonostas, or screen which guards the entrance to the altar place called the "holy of holies." Some kind of screen will be found subserving this purpose in every Russian church, and while even foreign men may be admitted to the enclosure, no woman, though she be the czarina herself, is permitted to pass beyond the barrier. It is said that if a woman should gain access to the inner place, even through accident, the church would have to be re-dedicated. In the Cathedral of our Lady of Kazan there



are numerous pendants, candelabra and stands of solid silver, some of them tipped with gold; a single candle-stand contains, I was told by an official in charge, over a hundred pounds of silver; and within the church there are several thousands of pounds of the metal. There are pictures representing the Virgin, the Christ-child, and many of the saints, each framed in gold, and bordered by brilliants and rubies. The floor is of costly marble and fine nodular granite; while the roof is supported by fifty-six granite columns, each costing it is said thirty thousand roubles, (about \$15,000).

But what contrasts there are with the wealth so flaunted! Around the doors and under the porches of these edifices of worship are crowds of indigent beggars, the crippled and the infirm; and beside them, hundreds of able-bodied men and women, who are employed by the church to solicit alms. Each of these carries a book or perhaps only the cover of a sacred volume, with the cross emblazoned thereon, and begs for a kopeck in the name of "Holy Mother Church." These professional mendicants are allowed a percentage of their gains. Another source of revenue to the church is seen in the sale of sacred tapers, and a regular business of the kind is kept up in every church and chapel.

According to an official report in my hands, there are in St. Petersburg 230 churches and forty-six chapels of the orthodox creed, beside which there are numerous smaller shrines.

In addition to these there are of other creeds, such as Armenian, Roman Catholic, Lutheran, English, Swedish and Dutch, fifty-two churches.

One other church building must be specially mentioned; this is known as

the Church of St. Peter and St. Paul and is situated within the walls of a fortress bearing the names of the same saints. It differs from the other large churches in having no beggars about its doors; to this place the czar and his imperial household may come to worship, and it is unfitting that mendicants shall obstruct their path. Externally the church is sure to attract attention on account of its tall and slender gilded tower, which rises to a height of three hundred and forty feet, and seems to run to a point, though in fact it termi-



BOURSE, OR STOCK-EXCHANGE, ST. PETERSBURG.

nates in a statue surmounting a ball. Within this church, Peter the Great and members of the imperial family since his day, thirty-seven in all, lie buried. The tombs are simple marble boxes, which in the case of those who have actually reigned bear at each corner in gold the crowned double eagle holding in its claws the scepter, this constituting the imperial emblem. The visitor is bewildered by the display of silver and gold. The costly funeral wreaths of each departed great one are hung on wall and pillar, and, this space proving

inadequate, a separate room has been provided which is already crowded with such offerings. There are ornamental emblems cut in stone; one large wreath is shaped from a single block of nephrite; these are pillows of the richest velvet and silk bearing emblems still more precious. An enormous wreath sent by the President of the French Republic at the death of Alexander III. occupies a prominent place; it weighs a hundred pounds, and is mostly of silver after the pattern of oak-leaves and acorns, with a central palm leaf of gold



ADMIRALTY, ST. PETERSBURG.

three feet long. The church is defended by a garrison of three thousand men, and a hundred cannon, lest the resting place of the imperial dead be desecrated.

Turning from churches to other structures, we may glance at the Bourse or stock-exchange. This is a handsome building in Grecian style; it is virtually the center of commerce of the empire.

The Admiralty is one of the government buildings. From the centre rises a slender tower much resembling that of the church last described; on either side from the central building stretches

a facade which in its entire length measures nearly half a mile. This institution was founded by Peter the Great, the building affords quarters for government offices, libraries, etc., and a school for naval instruction.

*J. E. Talmage.*

(TO BE CONTINUED).

#### NANSEN, THE ARCTIC EXPLORER.

There are many people who have but little time to read, or think of the many efforts that have been made to learn the character of the northern polar region. There is a belief among some of the Latter-day Saints that the ten tribes are somewhere in that region. There was once a popular notion that at the north pole there was an immense depression so great that it was inhabited and the internal heat of the earth enabled human beings to live there. This delusion was called Symme's Hole, and the possibility of such a proposition had many believers.

The desire to know all about the frozen regions of the north and south has been ardently sought after from the earliest ages. The sea-going men of the coasts of Sweden and Norway were among the first to penetrate the mystery. The Dutch and English have for centuries had their attention drawn towards the frozen north.

A century ago a belief was entertained that a north-west passage could be found by way of Baffin's Bay, on the west coast of Greenland, but such a consummation has never yet matured. Mr. Kane thought that there might be an open polar sea, because he saw some cumulus clouds in the atmosphere: and as such clouds are only seen where the conditions are warm and summer-like, he reasoned that open water must certainly exist there and



there was a possibility of reaching the pole if once the open polar sea could be reached.

But the pole has never yet been found, and possibly never will. Just where it is no one knows.

Lieutenant Peary now proposes to establish stations where supplies of food can be preserved, and by constantly extending these depots he hopes to reach the goal of arctic exploration. In my judgment this is a feasible project if land can be reached and traveled over. If otherwise, impracticable, because the ice that covers the waters is constantly drifting with the mighty currents that are moving in different directions in the Arctic Ocean.

A brief epitome of what has been accomplished in the past is necessary in order to show how the last great effort was successfully attained, and what led up to the conclusions reached by Dr. Nansen.

In 1607 Henry Hudson tried to reach the pole by sailing along the east coast of Greenland, but got no farther north than  $73^{\circ}$  of north latitude. He afterwards essayed to get farther north near the island of Spitzbergen, and reached  $80^{\circ} 23'$  of north latitude.

Parry, in 1827, reached  $82^{\circ} 45'$  north by means of sledges. Markham, in 1875-76, reached  $82^{\circ} 26'$  north at enormous cost and exertion.

Lieutenant Lockwood of the Greely expedition reached  $83^{\circ} 24'$  the highest point up to that time trodden by human feet towards the pole. This was an American expedition, the previous explorers being mostly Englishmen.

Payer, an Austrian, in 1872 and 1874, reached  $82^{\circ} 57'$  on an island which he named Crown Prince Franz Joseph Land.

Another American expedition under Lieutenant De Long sailed for the pole

by way of Bering Straits, was frozen in in latitude  $71^{\circ} 35'$  north and drifted for two years in a north-westerly direction, when his vessel, the *Jeannete*, foundered in latitude  $77^{\circ} 15''$  north and  $154^{\circ} 59''$  east longitude.

The failure of the *Jeannete* expedition laid the foundation for an effort that proved to be one of the greatest successes of the century, and shows how little things lead up to great results.

The *Jeannete* foundered June 12th, 1881. DeLong and his crew made for the mouth of the Lena River that empties into the Arctic Ocean in northern Siberia. The story of their suffering and loss by death is one of the terrible stories usually related of the martyrs to the cause of science.

In 1884 some Esquimaux found on the coast of Greenland, 2900 miles from the place where the *Jeannete* was lost, some relics belonging to the expedition: namely, some manuscripts, and a pair of oilskin breeches with the name of one of the crew of the *Jeannete* thereon. This lucky find established the fact that the ice floe upon which these articles were found must have floated clear across the Arctic Ocean westward, and further that there was no land to deflect this floe, but it had moved steadily, as it took 1100 days for this same ice floe to travel the distance it did.

We are further informed that the Esquimaux of Greenland depend upon the driftwood found on their coast for domestic purposes. The wood found cannot come from any other points than the coasts of Siberia or possibly northern Alaska. These circumstances carefully weighed caused Dr. Nansen to decide that a vessel might be constructed, that in shape and style of building could be made to withstand the fearful ice pressure that had previously destroyed

so many vessels used for Arctic exploration. He further reasoned that once such a ship was frozen in the current that was supposed to drift right over the pole there was a possibility of success in reaching that point.

If, says he, the relics of the *Jeannete* could make the trip, why could not the vessel he might build do the same thing. Accordingly, by the help of the king of Sweden and other prominent men the *Fram* was built so strong that no previously known condition of ice pressure could crush it. The vessel was braced within and without. Her sides were twenty-six inches thick. She had no keel, and rolled like a log in rough weather. She was so constructed that the cold could hardly penetrate any part of her. She was provisioned for four years, with every known contrivance to prevent scurvy, and carried when in the ice 106 tons of coal. She was provided with a windmill to generate electric light, and a large number of dogs to be used for hauling sleighs, if unfortunately she should be crushed. Dr. Nansen is a Norwegian. He is gifted with a fine physique, is well educated; is a splendid marksman, and has been raised in a country where the people are inured to cold weather. He is one of those men who are destined to accomplish great results. With him there is no such word as fail.

Taking a lesson from the failure of other expeditions, he proposed to sail the *Fram* as far east as the point where the *Jeannete* foundered—to go along the coast of Siberia as far as possible in the open water to the highest point north, into this great ocean current upon which the *Jeannete* relics had floated, and float into the unknown region beyond the previous sight of man.

Just imagine the proposition—to build a vessel; sail her into the ice and allow

her to be frozen in; take a thousand and one chances of never again seeing home or friends, and float with a current of which nothing was known! Such a venture is only paralleled by Stanley's trip through the Dark Continent—one had to suffer the extremes of heat, the other the greatest cold.

Nansen, in the *Fram*, with a crew of eleven persons, all hardy Northmen, started from Norway in July, 1893, and sailed successfully to the point before indicated, so as to reach the northwest current. As good luck seemed to attend him, he reached as far north as 80° of latitude and was frozen fast in the ice in November of the same year. By this time the Arctic night had set in, the sun had disappeared not to be seen again until the middle of February, the next year. Only when the moon's rays gladden the Arctic desert do the denizens of the far north see light other than artificial during the winter months.

It would be impossible in a short magazine article to detail all the particulars of life in the *Fram*. The vessel stood all the tests of ice pressure, and was in every way suited for the job. The men were fairly comfortable and did not suffer much with the cold. They amused themselves as best they could. The water was constantly sounded for depth and temperature. The skies were often a mass of color—the aurora borealis being grand beyond description.

Some might think that the ice is smooth in that region, but the contrary is the case. It is forced up into ridges that make locomotion with dogs and sledges very tedious. These ridges are often fifteen feet high, and the spaces between them are called lanes.

The *Fram*, after being frozen in November, 1893, floated as far north as



the 84th degree of north latitude in the following year, and thus reaching a point higher than that attained by Lieutenant Lockwood, and without suffering, or great effort. The short summer was soon over, and the winter of 1894-95 was passed. In the month of March, 1895, Dr. Nansen and Wm. Johannsen left the *Fram*, well provided with sledges, dogs and provisions for two years. They had ammunition and all sorts of apparatus for determining their latitude and longitude. So provided they left their floating home, with all its comforts, and started towards the pole. By the 7th of April, 1895, they reached 86° 15' north—the farthest north ever seen by human being—leaving a distance of 263 miles (about as far as the distance to Parowan from Salt Lake City,) yet unexplored.

The difficulty of traveling became so great, that it was impossible to proceed farther, and they decided to return to some location where a vessel might be found in which they could return home, either to Spitzbergen or Franz Joseph Land, that lay south of their location.

The story of their travels on the icy desert is one of the most interesting ever penned. They suffered untold misery, yet bravely traveled, until their last dog was killed, and they were obliged to haul their sledges, which contained the stores, provisions and other necessities. Imagine the dreadful loneliness of their position! The absence of everything that makes life enjoyable! Yet they seemed to enjoy good health. They had a tent made of silk—into which they crawled at night; and when in their tent they both crawled into a bag made of deerskins, in which they slept. For drinking water they carried a flat bottle inside their breast to keep it from freezing. During the

summer months they shot birds and bears, which helped them to sustain life. When the temperature reached 32° or the freezing point here they pronounced it warm weather.

Their sledges were constructed so as to be turned into boats when they had pools of water to cross. By these means they managed to reach, in the fall of 1895, an island called Frederick Jackson on the map. It is one of the group known as Franz Joseph Land. On this island they built a hut of cobble stones and roofed over with walrus hide. In this hole they spent the winter of 1895-96, commencing August 26th and leaving it May 19th, 1896. Bears and foxes prowled around their hut all the winter. They managed to kill enough bears and walrus to furnish meat to eat and oil to cook with. They became so begrimed with soot and grease that they hardly knew each other.

At length they reached Cape Flora, the most southern point of Franz Joseph Land—and they were delighted to meet white men at last. The men located there, belonged to the Jackson-Harmsworth expedition, established there for scientific purposes. These men received them with the greatest kindness and attention. They were pleased to learn that a vessel was expected, the *Windward*. When it came they took passage for Norway, reaching there in August, 1896.

In the meantime the *Fram*, in command of Captain Swerdrup, floated westward and northward as far as the 85th degree of north latitude, and eastward to the 10th degree of east longitude in 1896. The captain then made for the south as best he could by blasting out the ice in front of the vessel. He finally reached open water on the 80th parallel, near Danes Island, on Spitz-

bergen, thence he turned homeward, arriving about the same time as Nansen.

The king and people of Norway were overjoyed to learn of their safe return. Not one soul had been lost. The greatest triumph of the century in Arctic exploration was recorded in their favor. Since his return, Dr. Nansen has been lionized by his people. Wherever he has gone he has received the warmest reception.

The trip has demonstrated that there is no land in sight north of their track; that the ocean is very deep, and not shallow as some have supposed; that life is found everywhere; that the *Fram* is the proper vessel for the ice; that Dr. Nansen was right as to the current in which they floated; that Symme's Hole is not there; and the ten tribes somewhere else than on their track.

*C. R. Savage.*

#### GEN. GRANT AS A LAUNDRYMAN.

It is not always safe to play a practical joke unless you are thoroughly acquainted with your victim. It is sometimes sadly true that the biter is bitten.

We were gathered around a bright fire in a cozy sitting-room. The Colonel to our great delight was relating incidents of the civil war. Suddenly an odd thought flashed into the writer's mind and found expression in a question:

"Colonel," I said, "I have read and heard a great deal about army life; but on one point I was never much enlightened. How was the washing done? Who did it for the soldiers?"

"Usually the soldiers did it for themselves, but I remember one case where Gen. Grant did some washing for a soldier. Yes, it is really true, and it

happened in this way. It was during our advance upon Corinth; several soldiers were talking together one day. A tall, ungainly, raw recruit stepped up to them with a bundle of soiled clothes in his hand.

"'Do you know where I can get this washing done?' he asked.

"Two of the group were practical jokers; a bright thought flashed into their heads, and, as the sequel shows, unfortunately found expression. 'Oh, yes, we know; just go up there with your bundle,' pointing to the headquarters of Gen. Grant, 'you will see a short, stout man (describing the general), who does washing. Take your bundle to him.'

"The recruit thanked them and walked off in the direction indicated. He gained entrance to headquarters, and stood in the general's presence.

"'What can I do for you?' asked Gen. Grant.

"'I was directed here by a couple of soldiers. They told me that you did washing, and I have a bundle here.'

"Gen. Grant probably enjoyed the situation, and he simply asked the question, 'Could you identify those men again?'

"'Yes, sir.'

"'Very well, you shall have the chance.'

"Turning to an orderly, he directed him to call a guard, go with the recruit to where the jokers were standing ready to enjoy his discomfiture, and let him identify them. 'Take the men to the guard house, give them this man's bundle of clothing and make them wash it thoroughly. See that the work is well done.'

"The General was obeyed to the letter, and no more bundles of soiled clothes came to Gen. Grant's headquarters."



**HOW CAMPHOR IS PREPARED,**

THE camphor laurel, or camphor tree, from which the greater part of the common camphor known to commerce is produced, is a gigantic evergreen, bearing considerable resemblance to the common laurel, except as regards size, attaining, as it sometimes does, to a height of fifty feet, and a girth of twenty feet, with branches eight or nine feet in circumference. The leaves are shiny, and of a bright green color, emitting a camphoraceous odor when bruised. The wood is white and fragrant, and is much used by the Chinese in carpentry, as it is proof against the attacks of insects. The chief habitat of the camphor laurel is the Island of Formosa, where it reaches the greatest size, and where most of the camphor of western commerce is produced. It also flourishes in China, Japan, and Cochin-China, and has now become naturalized in most of the tropical and warmer countries of the world, as in Java, Brazil, Jamaica, and the West Indies, the Cape of Good Hope, Madeira and the Mediterranean region. It is to be found in sheltered spots in Italy, as far north as the Lago Maggiore, where it forms a large and handsome tree. It is commonly found in all the botanical gardens and nurseries around Paris, and is not unknown in this country, shrubs of camphor laurel having been introduced recently and experimented with in Southern Georgia and Florida.

In the portions of the island of Formosa formerly included under Chinese territory, the camphor laurel is not found. It is confined to the country of the aborigines and its immediate borders. This circumstance is owing to the fact that the extraction of the gum substance entails the destruction of the tree, and as this destruction has never

been compensated for by replanting, in consequence of the disturbed relations between the two races, the forests have been gradually cleared away. The methods of producing the camphor are as follows: The trees, as required, are selected for the abundance of their sap, many being too dry to repay the cost of treatment. The best part of the wood is secured for timber, while the branches and refuse are taken while freshly cut, and chopped into little pieces for distillation. The workmen choose a place and build a temporary dwelling and camphor still. These are of very rude construction; over eight or ten hearth-fires is placed a long wooden trough, coated with clay and half filled with water. Boards filled with holes are fitted on the trough, and above these are placed jars containing the chips and branches. The latter are surmounted by inverted earthen pots, and the joints are made air-tight by means of hemp packing. When the fires are kindled, the generated steam passes up through the pierced boards, and, saturating the green chips, causes the sublimated camphor to settle in crystals in the inside of the pots, from which it is scraped off, and afterward passed through a second process of distillation to remove the impurities. The crude camphor is placed in layers of dry powdered earth mixed with lime, in a copper still, which is covered at the top with green mint. A second vessel smeared with clay is placed over the top and the apparatus placed over a regulated fire, where the contents are heated for a considerable time. After cooling the camphor is found to have sublimed and attached itself to the upper vessel. It is gathered and packed in large vats or tubs provided with escape holes at the bottom and stowed in carts of rude

construction. It is then ready for shipment. Through these holes in the tubs exudes an oily or uncrystallizable liquid known as "camphor oil."—*Self Culture*.

#### RETURNING GOOD FOR EVIL.

Not long ago, while passing through the southern part of Wyoming on the railway, I got in conversation with another passenger on the same train. It was his first trip across the bleak plains of that State, and after passing some remarks about the dreary scenes through which we were riding my companion, whom I had never met before, related the following incidents which I shall give in his own language as near as I can recollect:

"In early days, long before the railway was constructed through the region, my father spent eight years in this part of the country. At one time he drove a double yoke of oxen five hundred miles entirely alone. How he came to be left alone was in this way: He had a load of merchandise to carry across the plains and he hired a man to assist him. He paid the man one hundred dollars in advance for his services, but soon after starting out the man told father that he was sick, and refused to go any farther. He not only insisted on keeping the money advanced him, but wanted to take a horse and a mule which my father had along. The object my father had in taking these animals was that they might have some means of escape if they chanced to be attacked by Indians and were forced to leave their wagon and cattle.

Father was not willing to let the man take both animals, but told him he

could have his choice of either the horse or the mule. He was not entitled to anything, but the man was a desperate fellow and was armed; and although my father was also armed, he preferred to share with him rather than to have any serious difficulty. But the fellow seemed determined to take both the horse and the mule if he could, so father drew his gun on him and told him to take but the one animal and leave as quickly as he could. The man mounted the horse and rode off a few rods, then turned around apparently with the intention of shooting, but seeing father was also prepared to shoot he went on, and was soon out of sight. Father went on from that place alone, and, as I said before, traveled five hundred miles without any companion. He reached his destination in safety, and was not molested at all by Indians.

"A few years after this occurred a man on horseback rode up to the house where my father was living, on a ranch. His horse was exhausted, and the man was excited. He told my father that the officers were after him for some crime he had committed.

"Father at once recognized the man as the same fellow whom he hired a few years before, and who so treacherously deserted him.

"The man also knew father, and said to him, 'Well, I suppose you will now have your revenge and will deliver me up to my pursuers, and I shall have to die!'

"Father told him no, he would not have anything to do with his arrest, and even said he might leave his horse which was tired out, and take a fresh one of his.

"The man seemed to realize what a sneaking, mean fellow he himself was; but he accepted the unexpected offer

and was soon off again in the attempt to flee from his pursuers.

"He was seen alive no more. A few days later his dead body and that of the horse were found beneath a cliff among the rocks. Evidently while going through the mountains the horse had lost its footing and had fallen, killing itself and rider."

The young man with whom I was conversing, and who related the above incidents stated further that his father, during his eight years' sojourn on the western frontier, had several more experiences with desperate men. He never had any desire to quarrel or to shed blood, although for protection he often went armed. He always had strong faith that as long as he did not seek to take anyone's life, the Lord would preserve his life from those who were bloodthirsty; and he has been preserved to this day.

Upon another occasion, the young man related, his father was alone in a house attending to some business late in the evening. The outer door and window of the room were open, and he had a light by his side, for it was dark. Without any warning a shot came from the window, and nearly struck his head. The shot or else his own movements upset the light and extinguished it. As there were valuables in the house, he supposed the object of the man shooting was for plunder. As soon as the light was out he dropped on the floor, and with weapon in hand he quietly crept to the door. Here he was able to see the form of a man standing near the window. He doubted not that it was the one who attempted to take his life. For a few moments the man stood still near the window. The man at the door could have fired at him without being seen, but a voice whispered to him not

to shoot. Presently the would-be assassin walked away and entered a saloon not far distant. There he got into a quarrel with another man and was killed that same night.

The young man said his father rejoices in the fact that he passed so many years on the frontier, among the very worst kind of characters, where murder was of frequent occurrence, and was preserved from a violent death, and also from the necessity of taking the life of anyone else. *P.*

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#### BULL-FIGHTING.

WHAT a dreadful thing a wild bull is, especially when it becomes angry! Everybody usually likes to be as far away from it as he can get, and the best thing to do is to lock it up in a strong enclosure. Those long, sharp horns are as good weapons as swords of the best tempered steel and an enraged bull uses them to gore its enemies or toss them into the air.

In Spain and some other countries men actually learn to fight bulls as an amusement for the people. Bull-fighting requires a great deal of skill, and to become master of the art takes years of continual practice. The fighting is done sometimes on horseback and sometimes on foot, and the bull is killed by driving a sharp sword down into its neck. The animals used are very choice and valuable, being bred for the purpose of taking part in the fights. They are very active and sometimes kill many men and horses before they themselves are slaughtered.

To watch a bullfight would no doubt be very exciting, but still there ought not to be any real pleasure in it. It creates a love for bloodshed, and a desire to see pain. The same feeling



prompts men to go to prize-fights in our own country. The Latter-day Saints have higher ideals. Instead of wishing to see pain they prefer to see and create happiness. Instead of bloodshed they desire to see harmony between animals and men. Instead of cultivating within them the feelings of brutes they try to attain to the aspirations of angels.

### THE YOUTHFUL SMOKER.

Puff, puff he goes,  
Straight down the street,  
Under his nose,  
Folded quite neat,  
Is a subtle, witching thing  
That will pain and sorrow bring.

Puff, puff—you may  
Vaunt vile employ;  
Friends passing say:  
"Poor, silly boy,  
Growing sallow, hollow eyed,  
Drying up his crimson tide."

Puff—I'll not mind  
What others say,  
Pleasure I'll find,  
Cost what it may.  
Surely what the older use  
Critics will in me excuse.

Puff, puff—you know—  
I shall be free;  
Threat'nings of woe  
Shan't bother me.  
I'll not play a coward's part,  
Fearful of tobacco heart.

Puff—but at last,  
Pains catch his breath,  
Clobber feelings vast  
Threaten with death;  
Oh, doctor, help me now!  
Cold feelings chill my brow!

Cease smoking, then,  
If you would be  
Strong, rugged men,  
Clear-brained and free.  
Never mind what others say  
Throw your cigarettes away.

J. C.

### VISITING A SUNDAY SCHOOL CLASS.

ELDER H—— was a Sunday School missionary. He had been called to assist the stake superintendent in visiting the Sabbath Schools of the various wards comprising his stake.

One Sabbath morning, according to appointment, he visited a school that had the reputation of maintaining poor discipline in general. There was one class of the school particularly, which was noted for its lack of order. The teacher could not get the attention of his pupils. He had threatened them in various ways. First he told them he would report them to the superintendent. This he did: for the very first time that officer appeared in the class room after the threat was made he told him and a stranger who accompanied him what bad, unruly boys he had in his class. He did not whisper this information to the superintendent, but spoke up in loud tones, and in a somewhat impatient and angry mood. He even pointed out and named those who were the most ungovernable among the boys.

It was humiliating to the boys to receive such a public rebuke, and their faces showed resentment. But this reporting of their conduct to the superintendent did not cure the evil. It only served to harden the boys, and cause them to disregard their teacher's threats and also his appeals for order and attention.

Later he warned them that he would inform their parents of their awful deportment. This also failing in its effect, he declared he would expel them from the class in disgrace. As an example to the remainder of the class he did dismiss two of the boys, and four more boys left with them of their own accord, as they too had often been singled out by the teacher as deserving of censure.

The morning on which Elder H—— visited the school was somewhat wet and disagreeable, but the attendance was fair. While the opening exercises were being conducted, before the classes repaired to their several departments, he had no difficulty in locating the class containing the noisy boys. They made themselves heard to the great annoyance of their teacher and the superintendent, as well as to the other members of the school.

For some time after the classes had adjourned to their rooms the visiting missionary remained with the superintendent and secretary talking about matters pertaining to the school. When their conversation was finished Brother H—— was invited to visit the several classes as he chose. It was now some fifteen or twenty minutes since the pupils had gone from the main room to their class-rooms. Elder H—— at once decided to spend a few moments with the notorious class of boys who appeared to be so unmanageable. He found them to be lads ranging between twelve and fifteen years of age—just the age when it is said boys are uncontrollable.

Since entering the class-room, the teacher had called the roll and made some of his usual preliminary remarks, such as calling for order and telling how rudely the pupils behaved the previous Sunday morning, and complained about the absence of so many that day, and discoursed on the necessity of regular attendance. Twenty minutes of the time for lessons had elapsed and he had not even started on any subject of study!

The visitor discovered in an instant what was lacking in the class. What surprised him most was that there were any pupils at all present.

A few moments after Elder H—— entered the room the teacher ceased talking. He informed the boys that as they had a visitor present that morning the lesson assigned would not be taken up, as it was getting late, and he desired to hear from Brother H——.

The boys showed no signs of disappointment on account of the lesson being postponed. In fact they seemed rather pleased at the prospect of having a change. They trusted it would be for the better, feeling that it could not be worse.

Upon inviting the visitor to speak to the class, the teacher took occasion to remark within the hearing of all that he had the worst set of boys to manage that could be found, and then expressed the hope that Elder H—— could get their attention.

Poor boys! They never received any praise from their teacher. They seemed to have no good qualities that he discovered. They received very little inducement to behave properly, and they had become discouraged. Their only reason for attending school was because their parents desired them. They saw no advantages to be gained by going, only it was an act of obedience. Elder H—— on arising to speak began by saying that he was reminded of the time when he was of about the same age as some of the boys before him. He told about his own attendance at Sabbath School, and about the good teacher he had. He described how eager he and his classmates were to listen to every word their teacher said from the time the class exercises began till their close. Everything his teacher said was full of interest to the class. That teacher had no trouble in getting the attention of his pupils, and yet he made to call upon them to come to or—

der. During the three years he attended that class, Elder H—— remarked, he never knew his teacher to call for order, or to urge regular and punctual attendance. There was no need for it. The pupils would not miss the class for anything, unless it was serious illness. The visitor then went on to describe the country known as the Holy Land—the place where the Savior sojourned on earth during His ministry. He understood that the boys had the New Testament for their text book, and knew they would be interested in hearing a description of the country traversed by Jesus and His disciples. It was not more than half a minute after he began to speak before there was perfect order in the room. The pupils soon discovered that he had something to tell them. And boys as well as girls and grown folks are always attentive in listening to something that is interesting—something that is new to them and that is instructive.

Here is the secret of getting the attention of a class. Tell them something that is instructive and interesting, and do not waste time in calling for order.

Children go to Sunday School to be instructed. If they find that their teachers are not capable of instructing them, they do the best they can to instruct each other by talking in their classes. Young people are naturally active, and must be doing something. In most cases they would prefer to listen to the instructions of their teachers, but when those teachings are not profitable to them they try to entertain themselves. If a teacher's remarks are not of sufficient interest to command the attention of a class, he should cease talking and resort to some other method of retaining its interest.

Elder H—— secretly hoped that the

teacher of the class would gather a few hints from what he must have observed during the time he was speaking. He trusted that the teacher would learn that the fault was with himself and not with his pupils; that if he expected to gain the attention and respect of his class he must prepare to teach them something, and not expect to interest them with the continual repetition of the admonition to "keep still" and "give attention."

That the teacher did learn a lesson from that visit from Elder H—— was soon apparent. During the week following the visit of Elder H—— he indirectly heard of the remarks his pupils made about the visitor. They spoke in ecstasy of his interesting talk to them, and expressed the wish that he was their teacher, as they had learned more from him in fifteen minutes than they had in six months from the teacher they then had. These remarks set him thinking and he determined that he would correct the faults in himself before he again attempted to correct his pupils. The very next Sunday he came to school prepared as he had never been before. The pupils soon saw the change in their teacher, and really enjoyed their class exercises. It was not long before the attendance was doubled, and the behavior of the boys was so changed that the superintendent of the school did not know what had taken possession of them.

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MAKE life a ministry of love, and it will always be worth living.

THE highest learning is to be wise, and the greatest wisdom is to be good.

WHERE we love is home, home that our feet may leave, but not our hearts.



## TOPICS OF THE TIMES.

## PRINCE BISMARCK.

ON July 30th, 1898, the great German statesman Otto Edward Leopold Von Bismarck-Schoenhausen died. Before his retirement from public life, which event occurred in March, 1890, Prince Bismarck had been for many years a very conspicuous personage in connection with the German empire. He was the son of a wealthy and noble family, and was born at Brandenburg, April 1st, 1813, and was educated at the Universities of Berlin and Goettingen and at Greifswald.

In 1848, Bismarck married, and the same year entered the Prussian parliament. There he distinguished himself as an extreme royalist and an advocate of absolutism or autocratic government. Of his future career the following extract from a current magazine gives a brief sketch:

"His diplomatic career began in 1851, when he was appointed chief secretary of the Prussian legation at the German diet meeting at Frankfurt-on-the-Main. Here he manifested a great zeal for the aggrandizement of Prussia, and a pronounced hostility for the Austrian government, which was dominant in the assembly. He soon acquired the special regard and confidence of King Frederick William IV., who sent him in the spring of 1861 to Paris, for the purpose of

giving him an insight into the politics of the Tuilleries, before he was intrusted with the direction of affairs at home. In the autumn the king began to have serious trouble with the lower house, and Bismarck was recalled to take the portfolio of the ministry for foreign affairs, and the presidency of the cabinet. Not being able to pass



PRINCE BISMARCK.

the re-organization bill and the budget, he closed the chambers, and announced to the deputies that the king's government would be obliged to do without their sanction. This high handed policy was continued through four sessions of the house. At this crisis the death of the king of Denmark revived the Schles-

wig-Holstein question, and excited a fever of national feeling among the Germans which Bismarck was adroit enough to utilize for the aggrandizement of Prussia, by the acquisition of the duchies, while he reconciled his opponents by pointing to the success of the reorganized army. The struggle with Austria came as the result of Bismarck's conviction that in order to ensure German reconstruction, this empire should be excluded from the federation. The war of 1866 led to the humiliation of Austria, and the ascendancy of Prussia.

"In July, 1870, the French government declared war against Prussia under a pretext which failed to conceal jealousy of the enormous gain to Prussian prestige which had recently followed Bismarck's masterly foreign policy. All the German States, except those of Austria, were represented in the army which destroyed the French empire, successfully besieged Paris, saw the assumption of the emperorship of Germany by the king of Prussia in the halls of the French monarchy at Versailles, compelled the cession of Alsace, and part of Lorraine, and the payment of an indemnity of a billion dollars. In 1871 Bismarck was made a prince and chancellor of the new German empire. He ceased to be prime minister of Prussia in 1873.

"On the first of April, 1883, the anniversary of his birth was celebrated by the German people, and he received congratulations from nearly every European power. Up to his retirement his activity was as great and active as ever."

Bismarck was a man of strong will power. He was sometimes called the "iron chancellor." He was also called the creator of the German empire, as it was chiefly through efforts directed by him that the kingdoms of which the

empire was formed were brought to a united condition. He was in great favor with William I., grandfather of the present German emperor, and he is credited with having made him an emperor, and guarded his empire with a jealous eye. Before his death Bismarck directed that this epitaph be inscribed on his tomb: "Here lies Prince Bismarck, a faithful servant of Emperor William I."

#### FRUITS FOR FOOD.

MEDICAL journals of late have had considerable to say concerning the value of fruits as a medicine. They are not only recommended as aids to the removal of diseases, but also as means of preventing some of the common ailments of mankind.

It is stated that the acids of fruits remove from the blood accumulations of waste substance which have been formed therein. In this way the blood is purified. Fruits are recommended to those suffering with rheumatism, gout, gravel and other morbid ailments of the human system.

It is claimed that obesity, or an overabundance of flesh, is, like rheumatism, a condition caused by the decomposition of food stuffs in the stomach, and that it may be treated by a fruit diet. Fruit juices are said to be the most appropriate of all foods in case of fevers.

Fruit is a most natural food, and is found in its natural state already prepared for eating. Especially is it a most wholesome food in season of warm weather. The Word of Wisdom states that every fruit in the season thereof is ordained for the use of man. It also states that flesh should be used sparingly and "only in times of winter, or of cold, or famine."

The excessive use of animal flesh, especially in warm weather, is the cause of many bodily disorders; and many people would enjoy better health if they would learn to do with less of it.

Every Latter-day Saint should learn to take proper care of his health, and the best guide for accomplishing this is to obey the counsel given by the Lord as contained in the revelation known as the Word of Wisdom. A strict observance of its teachings will never fail to bring the blessings promised therein.

#### SUNDAY SCHOOLS OF THE WORLD.

It is claimed that during late years the increase in Sunday School attendance throughout this country has been greater than the growth in population. According to statistical reports there are 132,639 Sunday Schools in the United States. This is nearly two schools for every postoffice in the country. The number of Sunday School members is given as 11,500,000. Canada has in round numbers 1,500,000 and Great Britain 6,000,000 Sabbath School pupils.

*The Editor.*

#### AS IT LOOKED TO A VOLUNTEER.

SOME of the volunteer soldiers who were put under the command of regular army officers soon after the beginning of the Cuban War found it a little hard to learn all the lingo of the camps. An officer sent a young volunteer orderly to requisition at the quartermaster's stores some tentage, and when he returned, questioned him:

"Orderly?"

"Yes, sir."

"Did you get the tents I ordered?"

"Yes, sir."

"Did you get the wall tents?"

"Yes, sir."

"And the A tents?"

"Yes, sir."

"And the dog tents?"

"Yes, sir."

"And the flies for the wall tents?"

"Flies, sir? No, sir!"

"What? Now why didn't you get the flies?"

The soldier saluted respectfully; at any rate, he combined a salute and a motion which brushed away a cloud of flies from in front of his nose.

"Camp is full of them, sir!" he answered.

#### THE APE AS A SERVANT.

THROUGHOUT India and some other parts of Asia the ape is trained as a servant, and is made to attend to the fires, watch the cooking, wash dishes, sweep, and many other things an ordinary servant is expected to do. We have even heard of monkey sailors, who have taken their part in pulling the ropes and furling the sails. They may be taught to use the knife and fork at dinner time, sitting up to the table as we do.

In Sumatra he is taught how to select the best and ripest cocoanuts, and is sent up the trees to throw down as many as may be required. In India he is employed to pull the cord of the punkah—which is an enormous kind of fan, kept constantly moving, in order that the air of the house may be fairly cool.

The same kind of baboon (chacma) that worked the signals on the railway is much used by the Kaffirs of Africa as a watch-dog; also to blow the bellows for the smith, and to drive horses and cattle.



✻ ✻ THE ✻ ✻  
**Juvenile Instructor**

GEORGE O. CANNON, EDITOR.

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**EDITORIAL THOUGHTS.**

**DO NOT MISREPRESENT.**

THE Latter-day Saints have been often misrepresented. They know by sad experience what evils result to those who are victims of misrepresentation. Knowing this they ought to guard carefully against misrepresenting others. We do not suspect that any Latter-day Saint would be guilty of wilfully maligning other people. But often persons make mis-statements through ignorance or thoughtlessness. Many who have told things that are not true about our people have done so ignorantly. They have passed judgment upon actions they noticed without being fully acquainted with the circumstances.

Some years since an individual wrote for publication a description of what he saw while spending a few days in Salt Lake City. He intended to be fair in his remarks, but did not take sufficient pains to learn the truth about every matter upon which he wrote. Among other things he stated that he attended services in the Tabernacle one Sabbath afternoon, and there he saw members of the choir reading newspapers. What he mistook for newspapers were large sheets of music which some of the choristers were handling while preparing to sing. To a stranger at a distance it may have appeared that these choir members were reading newspapers, but the observer, to be accurate, should have made certain about the matter before writing upon it.

Missionaries often write descriptions of places which they visit, and of people whom they meet. Sometimes through lack of a thorough acquaintance with the places which they write about they do not give justice in their descriptions.

Some time ago we read in a local newspaper a young missionary's description of a large eastern city and its people. He was far from complimentary in his remarks. He compared the buildings to stables, and suggested that they were only fit for the abode of cattle or swine. He also spoke of the extreme filthiness and depravity of the people he saw there. His account of what he witnessed was not far from the truth, but it was misleading. He gave his readers to understand that what he had written was a fair representation of the city and people he had visited. The fact was, however, that he had only spent a few hours in the very worst quarter of the great city, and had never seen the better part at all, nor had he seen the better classes of citizens of the place. Had he spent more time there and visited other parts of the city he would have witnessed grand palaces and fine public buildings worthy of the highest admiration. He would also have met people of intelligence and refinement, and would have formed an altogether different opinion of the place.

To estimate the character of a whole community by observations in the slums of a city is just as unreasonable as to judge of the standard of the people of Utah by the degraded Indians that are found in our midst.

**GAMBLING.**

THERE are many evils in the world which young folks need to be guarded against. One of these is gambling.

There are various forms of this evil, but they are all bad, and should not be indulged in. Such games of chance as appear most innocent are liable to lead to others that involve greater risks and they ought to be avoided. When one indulges in a game of chance of any kind it presents before him a great temptation to continue the practice. In this way many have been led to ruin.

It is related of the late Prince Bismarck that in the year 1865 he was at Baden-Baden, and in a quiet way participated in the gambling which was carried on in the saloons there. One day a young north German baron appeared with his beautiful wife. They were on their wedding trip. The baron played so daringly that he attracted attention. First he won, and then he lost. His wife tried to persuade him to leave, but he would not yield. At last he staked a large sum of money and again lost. Then he turned to his sobbing wife, whispered in her ear and they both left the saloon. Soon the report of a gun was heard and the young man was found with a bullet fired through his head by his own hands. His wife was by his side, and with a cry of agony she suddenly fell to the floor.

The terrible fate of this young gambler greatly affected Bismarck, and he exclaimed, "This scoundrelly business must be put a stop to!" A few years afterwards, it is said, all the public gambling resorts in Germany were abolished.

Every boy and girl should keep in mind that the proper way to gain wealth is to work for it—to earn it by legitimate labor. It should also be remembered that such labor is always honorable, and that there is no occasion for any one to feel ashamed or humiliated because he has to work for his living.

#### PRAYER IN SUNDAY SCHOOL.

WE have been asked which is the better or most proper way for the children in Sunday School to sit or stand while the opening prayer is offered?

We are of the opinion that it is better for the children to be seated during the opening prayer than that they should be required to stand. This opinion is based on several reasons, among which are:

It is too fatiguing on the little folks comprising the primary, infant and kindergarten classes for them to have to stand during the opening hymn, the succeeding prayer and the second hymn; and, as fatigue induces inattention and restlessness, it is desirable that they be permitted to sit during the prayer.

The officers and department teachers cannot observe the conduct of the pupils as well when they are standing up as when they are sitting down. When standing, the persons of the children in the front rows impede the view, and those in the back seats cannot be so closely watched.

There is also a tendency among the boys when standing at prayers, to lounge, to lean on the seats, and, when the teacher cannot so well observe what they are doing, to talk and play.

It is also well for the sake of good discipline that a uniform rule be observed in matters of this kind, that children moving from one school to another be not confused by differing practices.

We think that the children should be taught to sit reverentially, with hands folded, heads bowed and eyes shut during prayer; and on the other hand that those who pray should do so with distinct and sufficiently loud voices to be heard by all, and that the prayers should be brief and direct, so that the children can understand and remember them.

## THE GOSPEL IN ANCIENT BRITAIN.

## CHAPTER VIII.

**King Lucius—His Embassy to Rome—Its Results—The Introduction of Christianity into Scotland—King Donald.**

THE progress made by Christianity in Britain after its first introduction is largely a matter of conjecture. No authentic records exist in relation thereto. The question is complicated by the action of Lucius, one of the British kings tributary to the Romans, who about A. D. 156,\* sent to the bishop of Rome for information regarding the Christian religion. It is argued by some if the Gospel were already preached in Britain, what need was there to thus send to Rome? The whole matter is submitted by one writer as follows:

"Another claim made upon this subject is founded upon the legend of King Lucius. It is alleged that this Lucius was the grand-son of Cyllin, the son of Caratacus, (Caradoc) and known to the Cymry as *Lleurwg of Lleufr Mawr*, (Great Light, Lucius,)† and as one of the subordinate kings, under the Romans, of one of the western states in Britain. He built a church at Llandaff,‡

\*There is considerable confusion over the exact date when Lucius sent his embassy to Rome. The earliest given is A. D. 156, the latest A. D. 181. Dugdale gives A. D. 180. From the many differences in detail it is possible that he sent messengers to Rome on two separate occasions.

†If Lucius was, as represented, the great grand-son of Caradoc, his conduct in sending to Rome is the more remarkable, as his subjects, the Silures, were the people to whom Bran first carried the Gospel, and in whose midst its doctrines were first established.

‡Llandaff—The smallest British city, situated on the Taff in Glamorgan, South Wales: a mere suburb of Cardiff. Llandaff is said to be the oldest episcopal see in Great Britain. The cathedral is a small building, representing in its construction all the stages of medieval architecture. It has been thoroughly restored in the present century.

which is said to have been the first edifice ever erected in Britain for the special purpose of Christian worship. It is said that this king, about 170 A. D., corresponded with Eleutherius, bishop of Rome, upon his Christian conviction and wishes, and to have received letters and missionaries in return, by whom he and his people were brought into the church as members and baptized. This correspondence and conversion are very probably true; but the correspondence has been so represented and enlarged by monkish writers, that it has unjustly thrown discredit over the whole affair.

"It is said by reliable authors,\* 'It appears extremely probable that, during the reign of Marcus Aurelius,† Antoninus and Commodus,‡ a native Briton, named Lucius, reigned, by the permission of the Romans, over his part of the country; that hearing much of the Christian religion as observed in many parts of Britain, and particularly brought to his notice by the accounts of the sufferings of the Christians at Vienne§ and Lyons,|| and some remarkable conversions at Rome, Lucius was anxious to obtain for himself and his people the advantage of be-

\*Thackeray's *Ancient Brit.*, vol. 1, p. 142; Giles' same, vol. 1, p. 217.

†Marcus Aurelius Antoninus.—A celebrated emperor of Rome. Born A. D. 121. He reigned from A. D. 161 to A. D. 180, when he died.

‡Commodus, son of Marcus Aurelius whom he succeeded as emperor. Born A. D. 161, strangled at Rome A. D. 192. His life was a vile one.

§Vienne.—A city of France, 16 miles south of Lyons. It was the earliest center of Christianity in Gaul. Later it was the capital of the kingdom of Burgundy. The Archbishop of Vienne was the primate of all Gaul until the French revolution.

||Lyons.—Now the second city in France—a fortress and a great commercial centre. It has the largest silk manufactures in the world. Lyons was founded by Greeks B. C. 500, and since then has had many rulers of different races.



ing fully instructed in this religion; that, for this purpose, he dispatched two British Christians, Medwy and Elvan, or Elfán, to Eleutherius, bishop of Rome—not because he regarded that bishop as the supreme head of the Christian community, but simply because he himself, being tributary to the Romans, naturally looked up to Rome as the centre of information upon every question of importance; that Eleutherius, in compliance with the request of Lucius, sent back with Elvan and Medwy two ecclesiastics, to whom tradition has assigned the names of Faganus and Duvianus, who, coming into Britain, baptized King Lucius and many of his subjects, and thus enlarged and more fully confirmed that Christian faith which had been introduced into different parts of the Island for upwards of one hundred years."

Geoffery of Monmouth tells the story thus:

"Coillus had but one son, named Lucius, who, obtaining the crown after his father's decease, imitated all his acts of goodness, and seemed to his people to be no other than Coillus himself revived. As he had made so good a beginning, he was willing to make a better end: for which purpose he sent letters to Pope Eleutherius,\* desiring to be instructed by him in the Christian religion. For the miracles which Christ's disciples performed in several nations wrought a conviction in his mind; so that being inflamed with an ardent love for the true faith, he obtained the accomplishment of his pious request. For that holy pope, upon receipt of this devout petition sent him two most religious doctors Faganus and Duvanús, who, after they had preached concerning the incarnation

of the Word of God, administered baptism to him, and made him a proselyte to the Christian faith. Immediately upon this people from all countries assembling together, followed the king's example, and being washed in the same holy laver were made partakers of the kingdom of heaven. The holy doctors, after they had almost extinguished paganism over the whole island, dedicated the temples, that had been founded in honor of many gods, to the one only God and his saints, and filled them with congregations of Christians. \* \* \*

At last, when they had made an entire reformation here, the two prelates returned to Rome, and desired the pope to confirm what they had done. As soon as they had obtained a confirmation, they returned again to Britain, accompanied with many others, by whose doctrines the British nation was in a short time strengthened in the faith. Their names and acts are recorded in a book which Gildas wrote concerning the victory of Aurelius Ambrosius;\* and what is delivered in so bright a treatise, needs not be repeated here in meaner style."

The "old book of Llandaff" gives the following account of this matter:

"That King Lucius sent Eluanus and Medivinus to Eleutherius, the twelfth bishop of Rome, to desire that he might be made a Christian through his instruction: upon which he gave God thanks, that such a heathen nation did so much desire Christianity; and then, by the advice of the presbyters of the city of Rome, they first baptized these

\*Geoffery, being a Roman Catholic calls Eleutherius pope.

\*Ambrosius, Aurelianus.—Lived about 440. A leader of the Romans and Romanized Britons, said to have been a descendant of Constantine, elected emperor in Britain, Gaul, and Spain under Honorius. He drove back the Saxon invaders and confined Hengist for some years to the Isle of Thanet.

ambassadors; and being well instructed they ordained them, making Eluanus a bishop, and Medivinus a teacher; and so they returned to King Lucius, who with the chief of the Britons was baptized; and then, according to the instructions of Eleutherius, he settled the ecclesiastical order, caused bishops to be ordained, and the Christian religion to be taught."

The account of Lucius' conversion is accepted by a greater number of orthodox historians than is Paul's visit to Britain. Amongst those who accept are Ninnius, John of Tinmouth, Capgrave,\* Fuller,† Dugdale,‡ Stillingfleet, Jewel,§

\*Capgrave, John.—Born at Lynn, Norfolk, England, April 21, 1393, died at Lynn, Aug. 12, 1464. An English historian, provincial of the Augustinian order in England. He wrote a "Chronicle of England" from the creation to A. D. 1417, "*Liber de illustribus Hericis*" ("A Book of the illustrious Henrys") "A Guide to the Antiquities of Rome" and other historical and theological works in Latin.

†Fuller, Thos.—Born June, 1608; died at London, Aug. 16, 1661. An English divine. He was educated at Cambridge, and was curate of the Savoy at London at the beginning of the civil war. In 1643 he joined the king at Oxford, and after the Restoration was appointed chaplain to Charles II. Among his works are "The History of the Holy Warre" (1639), "The Holy State and the Profane State" (1642), "A Pisgah sight of Palestine" (1650), "History of the Worthies of England." (1662).

‡Dugdale, Sir William.—Born at Shustoke, Warwickshire, England Sept. 12, 1605; died at Shustoke, Feb. 10, 1686. A noted English antiquary. He wrote "Monasticon Anglicanum" (1655-73), "Antiquities of Warwickshire" (1656), "Baronage of England" (1675-76), "History of St. Paul's Cathedral" (1658), etc.

§Jewel, John.—Born May 24, 1522; died at Monkton Farleigh, Sept. 23, 1571. Bishop of Salisbury. He graduated at Oxford in 1540, and was elected fellow of Corpus Christi in 1542. On the accession of Mary in 1553 he was deprived of his fellowship and was forced to leave England, but returned after Mary's death. During his absence

Knight,|| and doubtless many others whose writings I have not consulted.

The doubts that have arisen with regard to Lucius grow largely out of the ornamentation that has been added to the original narrative by monkish writers. One very ancient manuscript has been found "among the authentic records and constitutions of the City of London," which claims to be the letter sent by Eleutherius to Lucius "in answer to the petition of the king and the nobility of the kingdom of Britain." However ancient it may be it is evidently a forgery, and could not have been written earlier than two centuries after Lucius lived. Again this letter was unknown to all English historians until about a thousand years after Eleutherius died, and where it was first discovered still remains an uncertainty.

Mr. Yoewell gives the Welsh account of Lucius, which represents the incidents in a slightly different manner. He says:

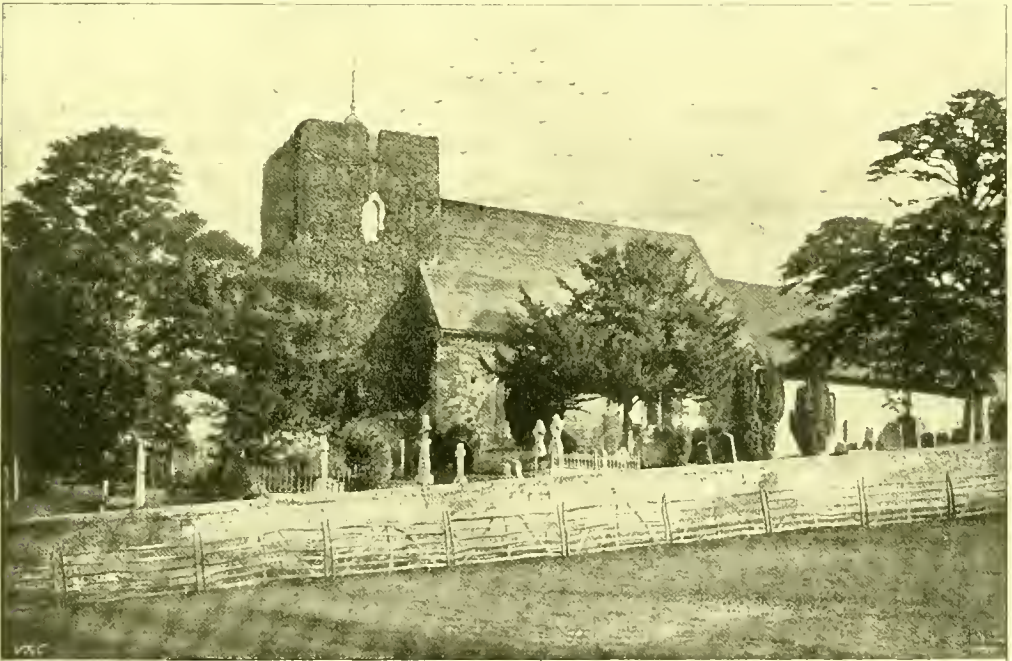
"The Welsh Triads state, that Luerwg was the grandson of Cyllin and was called 'Lleufer Mawr,' or the Great Luminary, which probably was an epithet bestowed upon him at a later period, in consideration of his having promoted the cause of Christianity. He was a Silurian chieftain, his patrimonial territory comprehending what now goes by the joint names of Gwent and

he wrote letters to Peter Martyr and other friends which are still a source of historical information. He was appointed to several ecclesiastical offices before he was made bishop of Salisbury in July 1560. His "*Apologia pro Ecclesia Anglicana*" is the first methodical statement of the Church of England's position against the Church of Rome.

||Knight, Charles.—Born at Windsor, England, March 15, 1791; died at Addlestone, Surrey England, March 9, 1873. An English publisher and author. His chief work is a "Popular History of England."

Morganwg (Glamorganshire); and was permitted by the Romans to exercise the authority of a British *regulus* in his own dominions. If the Welsh computation be correct, he must have flourished about the middle of the second century, in the reign of one of the two Antonines, whose edicts in favor of the Christians would give him the opportunity of promoting the new religion. One Triad states, that he was the person 'who erected the first church at Llandaff, which was the first in the isle of Brit-

tain account the Welsh authorities give, respecting a person about whom so much has been written under the name of Lucius, or Lles ab Coel. These authorities make no mention of the epistle of Eleutherius. There are, however, local indications in the neighborhood of Llandaff, which support the belief of the existence of Lleurwg, Dyfan, Ffagan, and Medwy four churches having been named after them. That Llandaff was one of the oldest churches in this country is not improbable, from its having been selected



ST. MARTIN'S CHURCH, CANTERBURY.

ain; and he bestowed the freedom of country and nation, with the privilege of judgment and surety, upon those who might be of the faith of Christ."

"And the Silurian catalogues of saints further relate, that he applied to Rome for spiritual instruction, upon which four persons, named Dyfan, Ffagan, Medwy, and Elfán, were sent him by Eleutherius, bishop of that see. This is all the

as the seat of a bishopric." \* \* \*

The traditionary accounts of this period must however be received with some caution, although many of them may contain the outlines of truth. It has been asserted, that under the reign of Lucius many Pagan temples were converted into Christian churches; particularly that dedicated to Diana, now St. Paul's London — and another conse-



crated to Apollo, now Westminster Abbey. St. Peter's Cornhill, was the seat of the first bishop, Theanus, A. D. 179, to the building of which, Ciran, one of Lucius' courtiers, is said to have largely contributed. Leland states, that Lucius built a chapel dedicated to our Savior in Dover Castle; and Radulphus de Diceto, that he built the church in the neighborhood of Canterbury, afterwards called St. Martin's. From other accounts we learn, that he built a church and endowed a college of Christian philosophers at Bangor, also a church dedicated to the Blessed Virgin at Glastonbury, where Faganus and Duvianus resided, A. D. 187. And lastly, a church and monastery at Winchester, which he endowed with large revenues."

As usual, Mr. Morgan, gives a more elaborate account of these events than do other modern authors; but in this case his statement appears the more reasonable and does not present the difficulties which those of Geoffrey of Monmouth and others do. He writes:

"Christianity meanwhile on the Continent and Druidism in Britain continued to be proscribed by the Roman government with the same relentless animosity. Hence arose between them the sympathy of common suffering. The gradual expulsion of the latter by a combination of causes beyond the Forth, left a free field for the evangelists of Christ; and the national will in Britain soon decreed a reformation in religion more complete and unselfish than that of the sixteenth century. Coelus, or Coel, the son of St. Cyllinus, the elder son of Caractacus, succeeded his uncle Marius, and dying left one son, Llwrg, or Lucius, who ascended the throne in his eighteenth year, A. D. 125. He had been educated at Rome, by his uncle St. Timotheus, the son of Claudia, and

grandson of Caractacus. In A. D. 155, finding the British people prepared to support him, at a national council at Winchester, he established Christianity as the national religion instead of Druidism. He and such of his nobility as had not previously taken upon them the vows of Christian responsibility were publicly baptized by Timotheus. The Christian ministry were thus inducted into all the rights of the Druidic hierarchy. The Gorseddau or high Druidic courts in each tribe or country became so many episcopal sees \* \* \* \*

From the fact that the 'nursing fathers and nursing mothers' of the British church were the heads or members of the reigning dynasty,—Bran, Caradoc, Eigra, Claudia, St. Cyllinus, Lucius,—it was wont to be distinguished from other churches as 'Regia Domus' the royal temple. The glory of Britain, remarks Genebrard, consists not only in this, that she was the first country which, in a national capacity, publicly professed herself Christian, but that she made this profession when the Roman empire itself was yet pagan and a cruel persecutor of Christianity.

"The usages of Britain required the consent of the whole nation to any innovation in religion. In effecting this first reformation, therefore, Lucius must have represented the opinions of the majority at least of his subjects. It was followed by an act as politic as it was bold and generous, by which every one who made public confession of Christianity became entitled to all the rights of a native Briton. Multitudes of the persecuted faithful on the continent found thus not merely a temporary refuge, but a free home in Britain. \* \* \*

In A. D. 178, Lucius sent Elvan and Wedwin, bishops of London and Llandaff, to Eleutherius, Bishop of Rome, to

obtain authentic copies of the Roman code of laws. Eleutherius with great wisdom urged him as the sole vicar of God over his people, to have nothing to do with such code, but to make the New Testament the secular, as he had already made it the ecclesiastical basis of British legislation. This sound counsel was followed; and since that time Christianity has been, as it still is, not only the religion but the law of Britain. Lucius died A. D. 190, and was succeeded by Cadvan, prince of Venedotia." It is said that Eleutherius sent copies of the Old and New Testament as a present to Lucius.

The example of Lucius was followed in Scotland, A. D. 185, when Donald, brother of Ethodius, became a king. This prince sent ambassadors to Victor 1st, who was bishop of Rome from A. D. 176 to 192, requesting him to send some religious teachers to instruct himself and people in the Christian faith. On their arrival the king, queen, and many of the nobles and the people embraced the faith with great zeal, though idolatry was not thoroughly extirpated from Scotland for centuries later\*. Haydn's "Dictionary of Dates" places the date of Donald's conversion at about A. D. 212.

*Geo. Reynolds.*

(TO BE CONTINUED.)

### THE WORLD'S MAIL.

TWO-THIRDS of all the letters which pass through the post-offices of the world are written by and sent to people who speak English. There are substantially 500,000,000 persons speaking colloquially one or another of the ten or twelve chief modern languages, and of these about twenty-five per cent, or 125,000,000 persons, speak English. About 90,000,000 speak Russian, 75,000,-

000 German, 55,000,000 French, 45,000,000 Spanish, 35,000,000 Italian, and 12,000,000 Portuguese, and the balance Hungarian, Dutch, Polish, Flemish, Bohemian, Gaelic, Roumanian, Swedish, Finnish, Danish and Norwegian. Thus, while only one quarter of those who employ the facilities of the postal departments of civilized governments speak, as their native tongue, English, two-thirds of those who correspond do so in the English language. This situation arises from the fact that so large a share of the commercial business of the world is done in English, even among those who do not speak English as their native language. There are, for instance, more than 20,000 post-offices in India, the business of which in letters and papers aggregates more than 300,000,000 parcels a year, and the business of these offices is done chiefly in English, though of India's total population, which is nearly 300,000,000, fewer than 300,000 persons either speak or understand English. Though 90,000,000 speak or understand Russian, the business of the Russian post department is relatively small, the number of letters sent throughout the czar's empire amounting to less than one-tenth the number mailed in Great Britain alone, though the population of Great Britain is considerably less than one-half of the population of Russia in Europe. The Southern and Central American countries in which either Spanish or Portuguese is spoken do comparatively little post office business, the total number of letters posted and collected in a year in all the countries of South and Central America and the West Indies being less than in Australia. Chile and Argentina are, in fact, the only two South American countries in which any important postal business is done.--*N. Y. Herald.*

\*See Scott's History of England.

## Our Little Folks.

### WHERE VAN LEFT OFF.

VAN is four years old, and very proud of the fact that he can dress himself in the morning—all but the buttons “that run up and down ahind.”

Van isn't enough of an acrobat yet to make his small fingers thus do duty between his shoulder blades, so he backs up to papa and gets a bit of help.

One morning Van was in a great hurry to get on to some important work he had on hand, the marshaling of an army, or something of the sort, so he hurried to get into his clothes, and of course they bothered him because he was in a hurry and didn't take as much pains as usual. Things would get upside down “hind side 'fore,” while the way the arms and legs of these same things got mixed was dreadful to contemplate. So I am afraid it was not a very pleasant face that came to papa for the finishing touches.

“There, everything is on now!” shouted Van.

“Why, no Van,” said papa, soberly, “you have not put everything on yet!”

Van carefully inspected all his clothes, from the tips of his small toes up to the broad collar about his neck. He could find nothing wanting.

“You haven't put your smile on yet,” said papa, with the tiny wrinkles beginning to creep about his own eyes. “Put it on, Van, and I'll button it up for you.” And, if you will believe me, Van began to put it on then and there! After that he almost always remembered that he couldn't really call himself dressed for the day until he had put a sunny face atop of the white collar and necktie.

### A RAILROAD CAT.

THOUSANDS of people have heard of the railroad dog, which travels so extensively over the country and really seems to know as much about trains and timetables as a railroad conductor does, but there is a cat in Colorado which, although not as famous as the dog in question, is certainly as remarkable in its fondness of railroad riding.

It was the pet of the wife of the engineer of a freight locomotive, and now it accompanies the engineer on every trip that he makes. When the train has to make a long wait at a station, the cat goes off in search of mice, always returning when the whistle sounds, and at some of the junctions where numerous trains meet it is quite a pet. When the engine is running, the cat sits in the cab or on the coal, and as its fur is jet black its beauty is not greatly impaired by its grimmy surroundings.

Pussy must have traveled many thousands of miles, for it has been doing duty for several years, and has never been known to miss a trip.

### AMUSING A PRINCESS.

WHEN Princess Henry of Battenberg was a child, she and her nurse were allowed to ramble about the Balmoral estate, to visit the tenants, and sometimes stay to tea.

One farm was a favorite resort, and one afternoon, tea over, good Mrs. D— looked around anxiously, perplexed to provide amusement for a princess, presumably satiated with toys and joys of every kind.

“What can I do to amuse your royal highness?” she asked, and was promptly met by the reply—“Oh Mrs. D—, do let me dance on your bed, I may not do it at home, and I do so love it.”



Permission was gladly given, and the child danced to her heart's content on the snowy counterpane.

#### IN AND OUT.

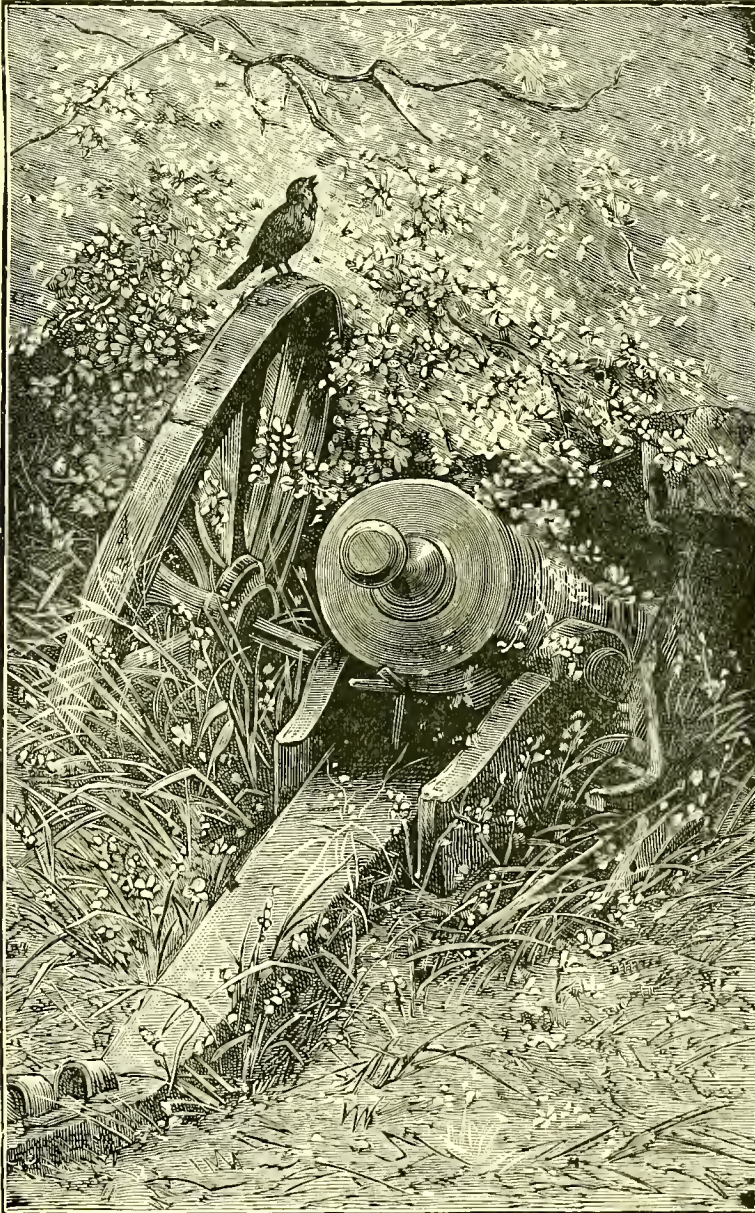
When I look at the clock in school,  
The minute-hand goes so slow;

And the hour-hand hardly moves at all:  
You cannot see them go!

But when they have met at noon,  
And I've only an hour for fun,  
You ought to see how the spiteful  
hands

Just race from twelve to one!

*Youth's Companion.*



#### WHEN WAR SHALL CEASE.

God haste the day,  
Each one should  
pray  
Throughoutearth's  
vast domain.

When war shall  
cease,

And naught but  
peace

Among mankind  
shall reign;

When cannon's  
roar

Is heard no more  
On land or on the  
main.

God haste the day  
When all can say,  
No more do men  
oppress—

That they are free  
From tyranny,

And joys of life  
possess.

Then shall abound  
The world around  
A reign of right-  
eousness.

## FOR THE LETTER-BOX.

GLENWOOD, UTAH.

DEAR FRIEND: In the summer I pick strawberries, peaches and grapes. I go to Sunday School and like my teachers. We are studying the Leaflets; and in primary we are studying the Bible. My primary teacher's name is Sister Lucy Heppler.

*Mateah Hansen, age 11 years.*

MANTI, UTAH.

DEAR LETTER-BOX: I was born while my papa was on a mission to Great Britain. And I was nearly a year old before my papa ever saw me. My little sister Fanny died while papa was on a mission. I was over to Nephi to Brother and Sister Sperry's golden wedding on the 21st of last February. They had been married fifty years.

*Ann Parry, age 8 years.*

MONROE, UTAH.

DEAR LITTLE LETTER-BOX: I have lived on a ranch all my life. And there are other ranches near by; we call the place Monkey Town. But we have moved to Monroe, so that I could go to school. Last winter was the first that I have ever been to school. I have two brothers and one sister. Their names are Theron, Irvin and Edna. My doll's name is Christy.

*Delma Hunt, age 8 years.*

MILL CREEK, UTAH.

DEAR LITTLE LETTER-BOX: My papa died when I was two years old. My little sister was six months, and my brother was four years old when our papa died. I go to Sunday School and day school. My teacher's name is Miss Potter.

*Inez North, age 9 years.*

GLENWOOD, UTAH.

DEAR LETTER-BOX: I go to school and am in the second reader. My teacher's name is Miss Jackson. In Sunday School we have been learning the Articles of Faith, but are now taking lessons from the chart.

*Alfreda Hanson, age 9 years.*

FORT COLLINS, COLORADO.

DEAR LETTER-BOX: I was thirteen years old the 18th of last March. Elder C. R. Jones baptized me, and I was confirmed a member of the Church by Elder Dalton. I want to come to Utah some day. My name is

*Clara Carlow.*

FORT COLLINS, COLORADO.

DEAR LETTER-BOX: I am a little girl ten years old. My pa and ma, my brother Frank, my two sisters, Clara and Edna, and myself have all been baptized. And I have two little sisters and a little brother whom the Elders blest.

*Orna Carlow.*

LUNA, SOCORRO CO., NEW MEXICO.

DEAR LETTER-BOX.—My mother has been president of the Primary Association here fourteen years next October.

We always celebrate June day. This year the first of June we went into the woods and gathered wild flowers and had swings and a picnic. I like to go to Primary and Sunday School. We live in the mountains and milk cows in the summer. The rain has begun to fall and the grass and crops are green.

*Platte Lyman Curtis, age 12 years.*

LAGO, IDAHO.

DEAR LETTER-BOX: We have a long way to go to Sunday School and meeting, but I go nearly every Sunday. I



was ten years old the 25th of last May. I have four sisters, and I am the only boy in the family, so I try to help papa all I can, he is so kind to me. We milk twelve cows and send the milk to the creamery.

*Charles W. Hubbard.*

WELLSVILLE, UTAH.

DEAR LETTER-BOX: Before vacation, I went to school and studied spelling, reading, geography, arithmetic and grammar. Our teacher's name is John Bankhead. I like him very much, and also my school mates. At recess we would play ball, and have very fine times. I hope all my little friends are having good times in the vacation.

*Violet Parkinson, age 12 years.*

#### "I WONDER IF EVER."

I wonder if ever the children

Who were blest by the Master of old  
Forgot that He had made them His treasures,

The dear little ones of His fold?

I wonder, if angry and wilful,

They wandered afar and astray—

The children whose feet had been guided  
So safe and so soon in the way?

One would think that the mothers at evening,

Soft smoothing the silk-tangled hair,  
And low leaning down to the murmur

Of sweet childish voices in prayer,

Oft bade the small pleaders to listen,

If haply again they might hear

The words of the gentle Redeemer

Borne swift to the reverent ear.

And my heart cannot cherish the fancy

That ever those children went wrong,

And were lost from the peace and the shelter,

Shut out from the feast and the song.  
To the days of gray hairs they remembered,

I think, how the hands that were riven  
Were laid on their heads when He uttered  
"Of such is the kingdom of heaven."

He has said it to you, little darling,

Who spell it in God's word today;  
You, too, may be sorry for sinning:

You also believe and obey.

And 'twill grieve the dear Savior in heaven,

If one little child shall go wrong—  
Be lost from the fold and the shelter;

Shut out from the feast and the song.

*The Child's Paper.*

#### FISHES FOUR HUNDRED YEARS OLD.

THERE seems hardly any limit to the age of fish of many kinds. Carp are known to have lived 200 years and over, while the case of the Russian pike that was caught a few years ago with a gold band round his tail on which the date 1546 was imprinted is well known. There are gold-fish that have belonged to one family over sixty years, and do not appear much larger than when originally placed in the aquarium, though they are every bit as lively as ever. In the Royal Aquarium of St. Petersburg there are fish today that are known to have been there at least 150 years. Some of them are five times as big as when first captured; others have not grown an inch.

BE not ashamed of a humble parentage or a humble occupation; nor ashamed of poverty, or even of a small amount of natural endowments; but be ashamed of misspent time and misdirected talents.





### THE RUNAWAY GOOSIE.

A little girl ran, with a basket and pan,  
To the yard where the barn fowls were dinging;  
And sang as she went, "You'll all be content,  
With the nice summer dinner I'm bringing."

As she opened the gate, one goose  
would not wait,  
But crowded out past her, unheeding  
The cackle and quack, meaning likely,  
"Come back!  
Don't you see, what a holiday feeding!"

The little girl said, as the poultry she fed,  
"These bean pods are tender and juicy;  
And the grass may be tough, you're a  
'goose,' sure enough!  
I shall call you, 'The Runaway Goosie.'

These corn husks are sweet, you are  
missing a treat;  
You would better come back, and be  
steady,  
And eat with the rest, you'll find that  
is best,  
In time, if you have not already.

Some children will stray, and run off  
that way,  
Disorder for freedom mistaking;  
Their parents may call, they heed not  
at all,  
Oh, what a sad error they're making !

I hope I'll be good, and act as I  
should;  
My mother's own, dear little Lucy;  
And not be a wild, disobedient child,  
Like the poor, foolish Runaway Goosie!"

*Lula.*

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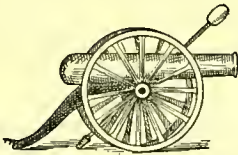
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11 and 13 MAIN STREET.

(When writing please mention this paper.)



### CURRENT TIME TABLE.

IN EFFECT JULY 17th, 1898.

#### LEAVES SALT LAKE CITY.

No. 2—For Provo, Grand Junction and all points East .....	8:30 a. m.
No. 4—For Provo, Grand Junction and all points East .....	7:40 p. m.
No. 6—For Bingham, Mt. Pleasant, Manti, Belknap, Richfield and all intermediate points .....	8:00 a. m.
No. 8—For Eureka, Payson, Provo and all intermediate points .....	5:00 p. m.
No. 3—For Ogden and the West .....	9:05 p. m.
No. 1—For Ogden and the West .....	12:30 p. m.
No. 42—Leaves Salt Lake City for Park City and intermediate points at .....	8:25 a. m.

#### ARRIVES AT SALT LAKE CITY.

No. 1—From Bingham, Provo, Grand Junction and the East .....	12:20 p. m.
No. 3—From Provo, Grand Junction and the East .....	9:00 p. m.
No. 5—From Provo, Bingham, Eureka, Belknap, Richfield, Manti and all intermediate points .....	5:25 p. m.
No. 2—From Ogden and the West .....	8:20 a. m.
No. 4—From Ogden and the West .....	7:30 p. m.
No. 7—From Eureka, Payson, Provo and all intermediate points .....	10:00 a. m.
No. 41—Arrives from Park City and intermediate points at .....	6:50 p. m.

Only line running through Pullman Palace Sleeping Cars from Salt Lake City to San Francisco, Salt Lake City to Denver via Grand Junction, and Salt Lake City to Kansas City and Chicago via Colorado points.

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Careful examination of the eyes is free and painless.

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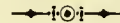
## EASTERN EXCURSIONS

VIA



The Rio Grande Western Railway makes announcement of the following eastbound excursions:

Indianapolis and return... \$44.55 on August 17-18-19.  
Omaha and return ..... 32.00 on August 20.  
Omaha and return ..... 32.00 on August 26.  
Cincinnati and return .... 44.60 on September 1-2-3.  
Omaha and return ..... 32.00 on September 9.  
Omaha and return ..... 32.00 on September 21.  
Also a daily round trip rate of \$48.00 to Omaha.



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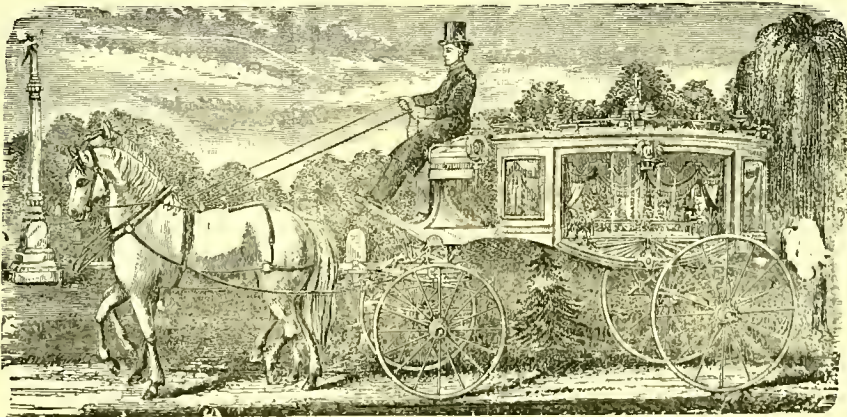
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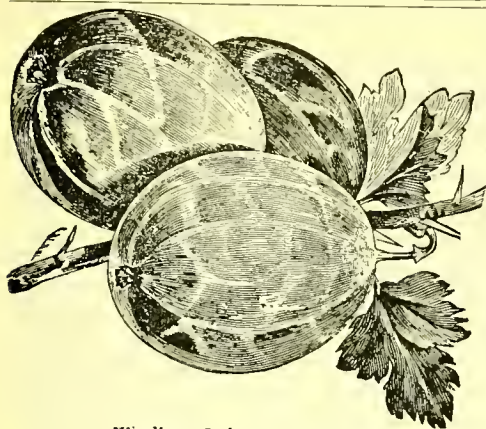
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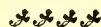
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